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PROCEEDINGS

International Seminar

LANGUAGE MAINTENANCE AND SHIFT III

July 2–3, 2013

Revised Edition



Master Program in Linguistics, Diponegoro University
in Collaboration with
Balai Bahasa Provinsi Jawa Tengah

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Editors:
Jee Sun Nam
Agus Subiyanto
Nurhayati

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Editors' Note

In the international seminar on Language Maintenance and Shift III, there are some new issues. First, the committee changes the previous theme into "Investigating Local Wisdom through Indigenous Language". Through the new theme, the committee invites language practitioners to discuss the problems concerning the importance of maintaining indigenous languages because the languages function as a means of expressing local wisdom. Second, the seminar uses the new label, LAMAS, the acronym which was proposed by Prof. Dr. Bambang Kaswanti Purwo in the previous seminar, to make the participants easily remember it. Third, most of the keynote speakers come from various institutions. Those are Dr. Johnny Tjia (Summer Institute of Linguistics, Indonesia-International), Prof. Jee Sun Nam, Ph.D (Hankuk University of Foreign Studies, Korea), Prof. Dr. Mahsun, M.S. (Badan Pengembangan dan Pembinaan Bahasa, Jakarta, Indonesia), Prof. Dr. Bambang Kaswanti Purwo (Atma Jaya Catholic University, Jakarta-Indonesia), Prof. Dr. I Dewa Putu Wijana (Gadjah Mada University, Yogyakarta, Indonesia), Prof. Drs. Ketut Artawa, M.A., Ph.D (Udayana University, Denpasar, Indonesia), and Dr. Suharno, M.Ed. (Diponegoro University, Semarang, Indonesia).

There are 113 participants who present the papers covering various topic areas. Those are 38 papers on sociolinguistics, 14 papers on morphology, 13 papers on applied linguistics, 8 papers on anthropolinguistics, 8 papers on discourse analysis, 8 papers on cognitive linguistics, 7 papers on ethnography of communication, and 7 papers on computational linguistics.

We would like to thank the seminar committee for putting together the seminar that gave rise to this collection of papers. Thanks also go to the head and secretary of the Master Program in Linguistics Diponegoro University, without whom the seminar would not have been possible.

Editors’ Note for Revised Edition

There are some changes in this revised edition. First, we enclose the article by Prof. Jee Sun Nam, Ph.D entitled “Retrieving Local Wisdom in Korean with the Support of Corpus Processing Software” on page 555. Second, we delete the article by Yusup Irawan ‘Tiga Syarat Menuju Fonetik Modern’ as he cancelled his status as a participant. These changes have an impact on the change of table of contents.

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**SCHEDULE OF THE INTERNATIONAL SEMINAR
“LANGUAGE MAINTENANCE AND SHIFT III (LAMAS III)”**

DAY 1 (July 2, 2013)

TIME	ACTIVITIES		ROOM
	NAME	TITLE	
09.30 – 10.45 WIB	REGISTRATION		PAKOEBUWONO
10.45 – 11.00 WIB	OPENING		PAKOEBUWONO
11.00 – 11.30 WIB	KEYNOTE SPEECH		PAKOEBUWONO
	Prof. Dr. Mahsun, M.S.		
11.30 – 12.30 WIB	LUNCH AND PRAY		PAKOEBUWONO
12.30 – 14.00 WIB	PLENNARY SESSION 1		PAKOEBUWONO
	Prof. Jee Sun Nam, Ph.D.	RETRIEVING LOCAL WISDOM IN KOREAN WITH THE SUPPORT OF CORPUS PROCESSING SOFTWARE	
	Dr. Johnny Tjia	ISU KEBERTAHANAN DALAM USAHA PENCAGARAN BAHASA	
	Dr. Suharno, M.Ed.	INCORPORATING LOCAL WISDOM INTO ENGLISH LANGUAGE TEACHING (ELT)	
	Moderator : J. Herudjati Purwoko, Ph.D		
14.00 – 15.30 WIB	PARRALEL SESSION 1 A		PAKOEBUWONO
	Kahar Dwi Prihantono	PENATAAN ULANG KAMUS DIALEK BANYUMASAN; SEBUAH SUMBANGAN LEKSIKOGRAFIS BAGI UPAYA PEMERTAHANAN DIALEK (RE-ORGANISATION OF BANYUMAS DIALECT DICTIONARY; LEXICOGRAPHIC CONTRIBUTION TO DIALECT PRESERVATION)	
	Mualimin	KO AND RIKA IN JAVANESE OF TEGAL	
	Rukni Setyawati	PEMERTAHANAN BAHASA DAERAH SEBAGAI UPAYA MENINGKATKAN KETAHANAN BUDAYA	
	Retno Wulandari Setyaningsih	PENGASINGAN RAMBU PETUNJUK DI PUSAT-PUSAT PERBELANJAAN DI SURABAYA	
14.00 – 15.30 WIB	PARRALEL SESSION 1 B		PAKOEBUWONO
	Herudjati Purwoko	MUATAN SOSIO-KULTURAL DAN POLITIS DALAM BAHASA DARI SEGI ETNOGRAFI	
	Syahron Lubis	LOSS OF WORDS IN MANDAILINGNESE	
	M. Suryadi	GENERASI MUDA JAWA PERKOTAAN KAGOK DENGAN BAHASA JAWANYA SENDIRI	
	Fatchul Mu'in	PENGUNAAN BAHASA DALAM RANAH JUAL BELI DI PASAR TERAPUNG LOK BANTAN KABUPATEN BANJAR KALIMANTAN SELATAN	

TIME	NAME	TITLE	ROOM
14.00 – 15.30 WIB	PARRALEL SESSION 1 C		CEMPAKA
	Neli Purwani	PENGUNAAN BAHASA INGGRIS DALAM IKLAN MAKANAN DAN MINUMAN: PELUANG ATAUkah ANCAMAN?	
	Ikmi nur Oktavianti	SEMANTIC SHIFT ON MALAY WORDS IN CLASSICAL MALAY TEXT HIKAYAT HANG TUAH COMPARE TO MODERN MALAY (INDONESIAN LANGUAGE) AND THE RELATION TO CULTURAL CONTEXT	
	Nunung Supriadi	PENGARUH DIALEK LOKAL TERHADAP BAHASA MANDARIN YANG DIGUNAKAN MASYARAKAT TIONGHUA DI PURWOKERTO	
	Agustina Lestary	DO BANJARESE WOMEN AND MEN SPEAK DIFFERENTLY?	
14.00 – 15.30 WIB	PARRALEL SESSION 1 D		MELATI
	Esther Hesline Palandi	KATA SERAPAN DALAM BAHASA JEPANG: UPAYA BANGSA JEPANG DALAM PEMELIHARAAN BAHASA DAN TERJADINYA PERGESERAN BAHASA SESUAI BUDAYA LOKAL	
	Maria Yosephin Widarti Lestari	THE FEATURES OF JAVANESE WOMEN SPEECH: A SOCIOLINGUISTICS STUDY BASED ON LAKOFF'S THEORY	
	Meti Istimurti	PEMERTAHANAN DAN REVITALISASI BAHASA JAWA DIALEK BANTEN	
	Retno Purwani Sari Dan Tatan Tawami	THE STRATEGY OF THE TEXT AND THE STRUCTURAL RELATIONS TO EXERCISE SUNDANESE CRITICS’ IDEOLOGICAL HEGEMONY	
14.00 – 15.30 WIB	PARRALEL SESSION 1 E		BOUGENVILLE
	Layli Hamida	SOSIALISASI DAN KEBIJAKAN ATAS KEBERAGAMAN BAHASA PADA MASYARAKAT TENGGER JAWA TIMUR: SEBUAH FENOMENA KEARIFAN LOKAL	
	Dwi Wulandari dan Wiwik Sundari	SANTRI’S LANGUAGE ATTITUDE TOWARD JAVANESE LANGUAGE ON PESANTREN TEACHING WITHIN THE CONTEXT OF JAVANESE LANGUAGE MAINTENANCE	
	Kharisma Puspita Sari	STYLE AND REGISTER USED AT PONDOK PESANTREN (A DIMENSION OF SOCIOLINGUISTICS)	
	Anandha	FENOMENA SOCIOLINGUISTIK BAHASA JAWA PESISIR SEBAGAI CERMIN KEARIFAN LOKAL	
15.30 – 16.00 WIB	BREAK AND PRAY		PAKOEBUWONO

TIME	NAME	TITLE	ROOM
16.00 – 17.30 WIB	PARRALEL SESSION 2 A		PAKOEBUWONO
	Surono	SOLIDARITAS (TU) DAN KESOPANAN (VOUS) DALAM BAHASA JAWA SEBAGAI WUJUD KEARIFAN LOKAL	
	Riadi Darwis	SIKAP BERBAHASA PARA SISWA SEKOLAH DASAR ISLAM TERPADU KABUPATEN BANDUNG DALAM KONTEKS MULTIBAHASA	
	Fandy Prasetya Kusuma	PERGESERAN BAHASA HOKKIAN DALAM UPACARA TE PAI DI INDONESIA	
	Elisa Carolina Marion	PERGESERAN PENGGUNAAN KEIGO KHUSUSNYA PADA PENGGUNAAN HONORIFIC TITLE (呼称) DAN PERUBAHAN HUBUNGAN ATASAN DAN BAWAHAN YANG TERJADI PADA PERUSAHAAN JEPANG	
16.00 – 17.30 WIB	PARRALEL SESSION 2 B		PAKOEBUWONO
	Dian Swastika	JAVANESE EXPRESSIONS AS LOCAL WISDOM MANIFESTATION	
	Meka Nitrit Kawasari	PENGGUNAAN BAHASA JAWA PADA UPACARA TUMURUNING KEMBARMAYANG SEBAGAI CERMINAN KEARIFAN BUDAYA JAWA	
	Endang Setyowati	CONTRASTIVE ANALYSIS OF PROVERBS IN INDONESIAN AND ENGLISH: AN ANTHROPOLOGICAL LINGUISTIC STUDY	
	Prayudha	METAFORA SEBAGAI NASIHAT DALAM HOROSKOP JAWA: STUDI LINGUISTIK ANTROPOLOGIS	
16.00 – 17.30 WIB	PARRALEL SESSION 2 C		CEMPAKA
	Sri Sulihingtyas D.	PANTUN BUKA PALANG PINTU: KEARIFAN LOKAL DALAM PERNIKAHAN ADAT BETAWI	
	Hatmiati	TUTURAN PAMALI DALAM TRADISI LISAN MASYARAKAT BANJAR	
	Atin Kurniawati	JAVANESE VIEW ON EDUCATION: AN ETNOLINGUISTIC STUDY	
	Muhammad	A SOCIAL CONTEXT OF SASAK PERSONAL PRONOUNS	
16.00 – 17.30 WIB	PARRALEL SESSION 2 D		MELATI
	Habiba Al Umami	PRESUPPOSITION ANALYSIS OF THE QUESTION IN MATA NAJWA "POLITIK SELEBRITI" EPISODE	
	Muhammad Rohmadi	TINDAK TUTUR PERSUASIF DAN PROVOKATIF DALAM WACANA SPANDUK KAMPANYE PILKADA JAWA TENGAH TAHUN 2013	
	Endro nugroho wasono aji	PERUBAHAN KATA GANTI ORANG KEDUA DALAM BAHASA JAWA	
	Yenny budhi listianingrum	PEMILIHAN BAHASA KELUARGA MUDA DI DESA KLOPODUWUR CERMIN PEMERTAHANAN IDENTITAS DAN EKSISTENSI BAHASA	

TIME	NAME	TITLE	ROOM
16.00 – 17.30 WIB	PARRALEL SESSION 2 E		BOUGENVILLE
	Sri wahyuni	PERUNDUNGAN BAHASA DAERAH MELALUI PENGGUNAAN LOGAT DIALEK DALAM TAYANGAN SINETRON DI TELEVISI	
	Lalu erwan husnan	LINGUISTIC ADAPTATION OF BAJO IN SUMBAWA ISLAND: A PRELIMINARY STUDY FOR SOCIAL MOTIVATION OF LANGUAGE CHANGE	
	Tubiyono	COMPANY’S PARTICIPATION IN THE LOCAL LANGUAGE RETENTION	
	Endang sri wahyuni dan khrishandini	VARIASI BAHASA DALAM SINETRON TUKANG BUBUR NAIK HAJI (TBNH) KAJIAN ETNOGRAFI KOMUNIKASI	
17.30 – 18.30 WIB	BREAK AND PRAY		PAKOEBUWONO
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-1		PAKOEBUWONO A
	Rini Esti Utami	BAHASA JAWA DALAM SLOGAN-SLOGAN CALON GUBERNUR DAN WAKIL GUBERNUR JAWA TENGAH TAHUN 2013	
	Miza Rahmatika Aini	KESENIAN JARANAN SEBAGAI BENTUK PEMERTAHANAN BAHASA JAWA	
	Putu Utama	PELESTARIAN BAHASA BALI DALAM PENDIDIKAN FORMAL: PERSPEKTIF POLITIK DAN REGULASI	
	Leksito Rini	TARLING MUSIC AS A MEANS OF MAINTAINING INDIGENOUS JAVANESE LANGUAGE AT NORTHERN COAST (PANTURA) IN THE PROVINCES OF WEST JAVA AND CENTRAL JAVA	
	Enita Istriwati	PENGENALAN UNGKAPAN-UNGKAPAN BAHASA JAWA: SUATU UPAYA PEMERTAHANAN BANGSA	
	Icuk Prayogi	PERGESERAN PEMAKAIAN PRONOMINA PERSONA DALAM BAHASA INDONESIA INFORMAL REMAJA: STUDI KASUS FILM TANGKAPLAH DAKU KAU KUJITAK (1987) DAN BANGUN LAGI DONG, LUPUS (2013)	

TIME	NAME	TITLE	ROOM
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-2		PAKOEBUWONO B
	Ikha Adhi Wijaya	PRANOTOCORO AS ONE OF THE SYMBOL OF JAVANESE CULTURE THAT BECOMES DIMINISH FROM DAY TO DAY	
	Siti Suharsih	LANGUAGE MAINTENANCE AND SHIFT: HOW JAVANESE PRESERVED AND SHIFTED IN INDUSTRIAL AREA CASE STUDY IN NIKOMAS COMPANY	
	Sang Ayu Isnu Maharani dan I Komang Sumaryana Putra	LANGUAGE MAINTENANCE OF BALINESE MOTHER TONGUE THROUGH THE TRADITIONAL STORY TELLING (MESATUA) IN BATU BULAN VILLAGE, GIANYAR	
	Sutarsih	LANGUAGE AND SAFETY	
	Anang Febri Priambada	ALIH KODE DAN CAMPUR KODE PADA CERAMAH BUDAYA EMHA AINUN NAJIB	
	Didik Santoso	PEKALONGAN DIALECT IN RAPROX BAND LYRICS	
	Maria Christiani sugiarto	A REFLECTION OF LANGUAGE ATTITUDE TOWARD KID CARTOONS: A CASE STUDY OF FIRST GRADERS IN MARSUDIRINI ELEMENTARY SCHOOL	
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-3		PAKOEBUWONO C
	Asih Prihandini dan N. Denny Nugraha	KEARIFAN LOKAL MITIGASI BENCANA DALAM TRADISI SASTRA LISAN NUSANTARA	
	Yozar Firdaus Amrullah	MOTHER'S TONGUE INFLUENCE TOWARDS NAMING IN KEBONADEM VILLAGE	
	Muhammad Zulkarnain Ashya hifa	THE USE OF PERSONAL NAMES IN NAMING PRODUCTS	
	Ida Hendriyani	THE ETHNOGRAPHY OF COMMUNICATION APPROACH TOWARDS THE MOTIVATORS' SPEECH IN ORIFLAME	
	Bambang Hariyanto	THE IDENTITY OF JAVANESE PEOPLE (A STUDY ON SELAMATAN IN EAST JAVA, ETHNOLINGUISTICS PERSPECTIVE)	
	Abadi Supriatin	BAHASA PERMOHONAN DI DALAM TRADISI KLIWONAN DI "SUMUR BERKAH" DESA WONoyoso KABUPATEN PEKALONGAN	
	Mastuti Ajeng Subianti	THE ANALYSIS OF FACE WANTS AS SELF IMAGE USED BY AGNES MONICA IN KICK ANDY SHOW	

TIME	NAME	TITLE	ROOM
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-4		PAKOEBUWONO D
	Wuwuh Andayani	DISCOURSE CONNECTORS IN ARGUMENTATIVE WRITINGS PRODUCED BY INDONESIAN EFL UNIVERSITY STUDENTS	
	Muhammad Nanang Qosim	PEDAGOGONOLOGIS SEBUAH KAJIAN FONOLOGI DAN ILMU PENDIDIKAN	
	Juanda dan M. Rayhan Bustam	THE CREATION OF LANGUAGE THROUGH MOTTO (THE STUDY OF LANGUAGE AND ENTREPRENEURSHIP IN A MOTTO OF ACADEMIC INSTITUTION)	
	Fitriansyah	PENDEKATAN EMIK-ETIK TERHADAP UPACARA PASAK INDONG SUKU TIDUNG DI DESA SALIMBATU, KECAMATAN TANJUNG PALAS TENGAH, KALIMANTAN UTARA KAJIAN LINGUISTIK ANTROPOLOGI	
	Sogimin	METAFORA YANG DIGUNAKAN OLEH DALANG DALAM MELAKONKAN WAYANG KULIT	
18.30 – 19.30 WIB	PARALLEL SESSION 2 F-5		PAKOEBUWONO E
	Henny Krishnawati dan Defina	KESALAHAN DALAM PENENTUAN JENIS KALIMAT DALAM BAHASA INDONESIA: STUDI KASUS MAHASISWA TPB IPB	
	Emilia Ninik Aydawati	STUDENTS' DERIVATION MASTERY AND THEIR ABILITY IN ANSWERING READING QUESTIONS	
	Masitha Achmad Syukri	STRATEGI INTERAKSI EKSTRA-TEKSTUAL GURU UNTUK MENINGKATKAN PEMAHAMAN TEKSTUAL SISWA TUNA GRAHITA	
	Titi Rokhayati	A STUDY ON STUDENTS' ABILITY IN CONDUCTING CONVERSATION WITH NATIVE SPEAKERS: CROSS CULTURAL ASPECT AND ADJUSTMENT	
	Sari Kusumaningrum	THE USE OF COHESIVE DEVICES IN RELATION TO THE QUALITY OF THE STUDENTS' ARGUMENTATIVE WRITING	
	Almira Irwaniyanti Utami	STUDENTS' MOTIVES IN SWITCHING FROM ENGLISH TO INDONESIAN OR JAVANESE IN A FOREIGN LANGUAGE SETTING	
19.30 – 21.00 WIB	PARRALEL SESSION 3 A		PAKOEBUWONO
	P. Ari Subagyo	NAFAS BAHASA JAWA DI JAGAT MAYA	
	Sri Andika Putri	REFLEKSI KEDUDUKAN PEREMPUAN MINANG DALAM PITARUAH AYAH	
	Erlita Rusnaningtias	BENTUK DAN FUNGSI KALIMAT TANYA DALAM TALK SHOW "INDONESIA LAWYERS CLUB"	
	Ninuk Krismanti	BANJARESE IDEOLOGIES PORTRAYED IN SI PALUI	

TIME	NAME	TITLE	ROOM
19.30 – 21.00 WIB	PARRALEL SESSION 3 B		PAKOEBUWONO
	Nungki Heriyati	WOMEN, LANGUAGE AND CULTURAL CHANGE	
	Nurhayati	(RE)-READING A KARTINI'S LETTER USING CRITICAL DISCOURSE ANALYSIS	
	Wiwik Wijayanti	ANALISIS WACANA PERCAKAPAN SIARAN "ON AIR" RADIO DANGDUT INDONESIA: PENDEKATAN PRAGMATIK	
	Yenny Hartanto	RHETORICAL STRATEGIES IN FLOUTING GRICE'S MAXIMS AS FOUND IN "PYGMALION".	
19.30 – 21.00 WIB	PARRALEL SESSION 3 C		CEMPAKA
	Deli Nirmala	LOCAL WISDOM IN JAVANESE PROVERBS (A COGNITIVE LINGUISTIC APPROACH)	
	Ratih Kusumaningsari	TINJAUAN RELATIVITAS BAHASA DALAM LAGU KERONCONG	
	Aan Setyawan	THE WEALTH CONCEPT OF JAVANESE SOCIETY: ANTHROPOLOGICAL LINGUISTICS APPROACH IN CUBLAK-CUBLAK SUWENG FOLKSONG	
	Tatie Soedewo	THE LOSS OF IDENTITY OF SOME SUNDANESE CHILDREN IN BOGOR CITY DUE TO LACK OF EXPOSURE TO SUNDANESE LANGUAGE	
19.30 – 21.00 WIB	PARRALEL SESSION 3 D		MELATI
	Ridha Fadillah	IMPLEMENTATION OF ENGLISH LEARNING MODEL BASED ON NEGATIVE ANXIETY REDUCTION THROUGH CONSTRUCTIVISM THEORY IN BANJARBARU SENIOR HIGH SCHOOLS	
	Kundharu Saddhono	MODEL PEMBELAJARAN KOOPERATIF TEKNIK STUDENT TEAMS ACHIEVEMENT DIVISIONS (STAD) UNTUK MENINGKATKAN KETERAMPILAN MENULIS NARASI MAHASISWA ASING DI UNIVERSITAS SEBELAS MARET	
	Farikah	USING THEMATIC PROGRESSION PATTERNS WITH COOPERATIVE LEARNING METHOD (TP-CL) TO IMPROVE THE WRITING SKILL OF THE ENGLISH DEPARTMENT STUDENTS OF UTM IN THE ACADEMIC YEAR2011/2012	
	Amrih Bkti Utami	THE IMPORTANCE OF NOTICING IN IMPROVING EFL STUDENTS' WRITING SKILLS	

TIME	NAME	TITLE	ROOM
19.30 – 21.00 WIB	PARRALEL SESSION 3 E		BOUGENVILLE
	Yudha Thianto	THE EVOLUTION OF A CHRISTIAN TEXT FROM SEVENTEENTH-CENTURY MALAY TO MODERN-DAY INDONESIAN: A HISTORICAL LINGUISTICS STUDY FROM THE PERSPECTIVE OF TRANSFORMATIONAL-GENERATIVE MODEL	
	Suparto	INDONESIAN NOUN PHRASE=NOUN+NOUN: A SEMANTIC PERSPECTIVE	
	Won-Fill Jung, Eunchae Son, Jaemog Song Dan Jeesun Nam	SYNTACTICO-SEMANTIC CLASSIFICATION OF SENTIMENT WORDS IN THE ELECTRONIC DICTIONARY DECO	
	Sai-Rom Kim, Jeesun Nam Dan Hae-Yun Lee	ANALYSIS OF IDIOMATIC EMOTION EXPRESSIONS DETECTED FROM ONLINE MOVIE REVIEWS	

DAY 2 (July 3, 2013)

TIME	ACTIVITIES		ROOM
	NAME	TITLE	
08.00 – 09.30 WIB	PARRALEL SESSION 4 A		ANGGREK 1
	Diyah Fitri Wulandari	THEMATIC STRUCTURE SHIFT FOUND IN ENGLISH - INDONESIAN TRANSLATION OF OBAMA'S SPEECH IN INDONESIA UNIVERSITY	
	Retno Hendrastuti	KAJIAN PENERJEMAHAN IDEOLOGI DENGAN PENDEKATAN APPRAISAL	
	Dyka Santi Des Anditya	THE TRANSLATION OF SHALL IN THE INDONESIAN VERSION OF ASEAN CHARTER: A PRELIMINARY RESEARCH ON PATTERNS AND CONSEQUENCES OF MODAL TRANSLATION	
	Baharuddin	TRANSLATION UNIT IN THE TRANSLATION OF AL-QURAN INTO INDONESIA	
08.00 – 09.30 WIB	PARRALEL SESSION 4 B		ANGGREK 2
	Mulyadi	VERBA "MIRIP TAKUT" DALAM BAHASA MELAYU ASAHAN	
	Agus Subiyanto	MOTION-DIRECTION SERIAL VERB CONSTRUCTIONS IN JAVANESE: A LEXICAL FUNCTIONAL APPROACH	
	Siti Jamzaroh	TIPOLOGI SINTAKSIS: URUTAN KATA DAN FRASA BAHASA BANJAR DAN IMPLIKASINYA	
	Mulyono	GEJALA INKORPORASI PADA BAHASA MEDIA CETAK	

TIME	NAME	TITLE	ROOM
08.00 – 09.30 WIB	PARRALEL SESSION 4 C		ANGGREK 3
	Mytha Candria	A FEMINIST STYLISTIC READING OF TRIYANTO TRIWIKROMO’S “TUJUH BELAS AGUSTUS TANPA TAHUN”	
	Ariya Jati	A LYRIC’S WORTH IN GESANG’S “CAPING GUNUNG”	
	Agus Edy Laksono	TINDAK ILOKUSI PROPAGANDA CAGUB-CAWAGUB JAWA TENGAH PERIODE 2013-2018	
	Ade Husnul Mawadah	PENGUNAAN BAHASA DAERAH DALAM IKLAN LAYANAN MASYARAKAT SEBAGAI ALAT PEMERTAHANAN BUDAYA BANGSA (STUDI KASUS DI KOTA SERANG PROVINSI BANTEN)	
TIME	NAME	TITLE	ROOM
08.00 – 09.30 WIB	PARRALEL SESSION 4 D		MELATI
	Christina	THE INFLUENCE OF TRADITIONAL MAIDS’ JAVANESE TO CHILDREN’S LANGUAGE (A CASE STUDY AT KAMPUNG KENTENG, KEJIWAN, WONOSOBO)	
	Bernadetta Yuniati Akbariah	METAPHORICAL SWITCHING: A LINGUISTIC REPERTOIRE OF MUSLIM JAVANESE PRIESTS	
	Swany Chiakrawati	CONFORMITY TOWARDS LOCAL WISDOM AMONG THE SAME INDIGENOUS LANGUAGE SPEAKERS	
	Syaifur Rochman	A SURVEY ON MOTIVATIONAL ORIENTATION IN LEARNING EFL OF PUBLIC ADMINISTRATION POST GRADUATE STUDENTS OF JENDERAL SORDIRMAN UNIVERSITY	
	Syamsurizal	ANALISIS KESANTUNAN BERBAHASA PADA KASET PASAMBAHAN ADAT ALEK MARAPULAI BALERONG GRUP JAKARTA: SEBUAH KARAKTERISTIK KEARIFAN LOKAL ETNIS MINANGKABAU	
08.00 – 09.30 WIB	PARRALEL SESSION 4 E		BOUGENVILLE
	Agnes Widyaningrum	MULTICULTURAL ENGLISH CURRICULUM ACCOMODATATING LOCAL WISDOM	
	Ruth Hastutiningsih	ICT (WEB. DESIGN) AND JAVANESE LANGUAGE LEARNING IN INDONESIA: REVITALIZATION INDIGENOUS LANGUAGES	
	Prihantoro	ANNOTATION MODEL FOR LOANWORDS IN INDONESIAN CORPUS: A LOCAL GRAMMAR FRAMEWORK	
	Sirajul Munir	DEVELOPING ISLAMIC-CONTENT BASED READING COMPREHENSION MATERIALS FOR ISLAMIC HIGHER EDUCATION	
09.30 – 10.00 WIB	BREAK		ANGGREK

TIME	NAME	TITLE	ROOM
10.00 – 11.30 WIB	PLENNARY 2		ANGGREK
	Prof. Dr. Bambang Kaswanti Purwo	ON UNDERSTANDING LOCAL WISDOM THROUGH RIDDLES IN JAVANESE, SUNDANESE, AND WOISIKA LANGUAGE	
	Prof. Dr. I Dewa Putu Wijana, S.U., M.A.	KEBANGGAN BERBAHASA SEBAGAIMANA YANG TEREFEKSI DALAM WACANA TEKA-TEKI	
	Prof. Drs. Ketut Artawa, MA., Ph.D.	KEARIFAN LOKAL: PERTARUNGAN ANTARA TEKS IDEAL DAN TEKS SOSIAL	
	Moderator : Dr. Agus Subyanto, M.A.		
11.30 – 12.00 WIB	CLOSING		ANGGREK

METAPHORICAL SWITCHING: A LINGUISTIC REPERTOIRE OF MUSLIM JAVANESE PRIESTS

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Abstract

Metaphorical switching is one of study in sociolinguistic. This term refers to a speaker that has no obvious explanatory factors for using more than one languages in his utterance. It is mostly done by skilled bilingual. Linguistic repertoire refers to the use of language by a speaker from one variety of languages to other varieties during the utterance events. This term is commonly found where the speaker considers the appropriate setting, topic, addressee and other social factors. The metaphorical switching in linguistic repertoire can be identified by using code switching and code mixing analysis. These kind of analysis used in a sermon is interesting to explore since there is only sole speaker that fully dominates the whole speaking. A sermon is a monologue, where the audiences (or addressees) do not give direct responses on his speaking. In this case the decision to switch and mix the codes, the style or the variety of language in the speech is the speaker's authority. The pattern of switching and mixing the code describe the linguistic repertoire of the speakers, in this study, the Javanese Muslim priests. This research reveals the pattern of metaphorical switching of the sermons and the reasons that generate the switching where Javanese is as dominating language. Conclusion and suggestion for further research are provided.

Key word: metaphorical switching, linguistic repertoire, code switching, code mixing, sermon, Javanese

I. Introduction

Linguistic research on code switching (CS) and code mixing (CM) are abundant. From the perspective of sociolinguistic, the foundations to explore the use of codes or languages for bilingual and multilingual communities is mostly based on the theory proposed by Gumperz and Gumperz (1976) who stated the definition of CS and CM and Shana Poplack (1980) who develops the theory to be more popular and complex. Dell Hymes (1971) also gave the foundation of CS which is used by Gumperz for foundation of his work. The Fishman's factors of initiating CS are also frequently quoted for the analysis. However, those analytical method are based on a conversational data, it means that the analysis done for exploring turn taking data where there are speaker and addressee who actively engaging in the conversation. This kind of data provides all factors, that create the switching, can be seen. On the contrary, the study that analyzed CS in monologue which taken from the speech or sermon is rarely done so far. This research tries to map the pattern or generic structure of sermons and to search the basic reasons why the priests employ switching in their speech.

A sermon is a speaking activity where a speaker (a Javanese priest) delivers holy message to audiences. He has the so-called *rhetorical ability*. It means that the speaker has ability to influence and control others. In delivering the holy message, a priest must convince himself that the audiences will absorb and digest the message and later, do the orders and demands of the message. In other words, the audiences know by having a speech the priest wants to form an understanding, or strengthen an attitude, or change an attitude. Thus, the priest must, by taking conscious thought, use acceptable, expressive, and influent words to achieve his aim. This condition may force the priest to use and choose whatever words, phrases or expressions in his speaking. It can be predicted that as Javanese speaker, he will use at least six language varieties or codes or styles (Purwoko, 2012). Code, in this paper, refers to what Wardaugh (in Mu'in, 2006) defined that is the system where the people use it in communication. It includes a language or a variety of language. From the linguistic perspective, the ability in using such varieties owned by a speaker when speaking is called *linguistic repertoire* (Holmes (2001:20).

Linguistic repertoire can be traced from the use of words uttered by the speaker. Obviously, when a speaker delivers words in various codes, he must have intentions. This simply proves the statement that all speech events and speech acts have a purpose. However, before going on discussion about the purpose and its reasons further, this paper will quote some theories related to CS. CS refers to the use of more than one linguistic variety. Scholars give different names for various types of code switching. *Intersentential*

switching refers to the switching that occurs outside the sentences or the clause level. It is also called *extra sentential switching*. *Intrasentential switching* refers to the switching that occurs within a sentence or a clause. In this type there is a common switching namely *tag switching* that occurs in either a tag phrase or a word, or both, from one code to other codes. *Intra-word switching* refers to the switching that occur in a word itself because of lexical interference. The forms of switching are also vary from formal linguistic features, phonology, grammar, and lexis. For example, a speaker switches from standard to non-standard dialect to convey anecdotes, humors, and attempts to provide local identity. He has knowledge how to use the varieties appropriately under his dominating language. Generally, for doing switching a speaker must have intentions or purpose. This intention will be the reasons of all choice-words of his speaking.

All speech events and speech acts have a purpose. The purpose, in this discussion, is referred to the reason as it is always difficult to definitely separate the first from the later. Consequently, when discussing about the purpose it is automatically dragging the reason. The reasons of a speaker to do switching are proposed by Dell Hymes (1971), Saaville-Troike (1986), Hoffman (1991). Other experts are more specific in providing the reasons, for instance, condition (Gumperz, 1992), situation (Karen Kow, 2003) and functions (Malik, 1994). From those various reasons, Muthusamy (2008) extracted them into five categories, based on their frequent used, in which each of categories has descriptions. This category is considered having more general understanding that can be developed by providing more descriptions. The categories are communication, conceptual, emphasis, interlocutor, and lexicon. Later, these frequent reasons are used by the writer as a foundation analysis for this paper.

The rapid code switching uttered by a speaker reflects his skills in considering what meaning he intends to convey. This is interesting since when he changes the codes, in fact, he plays with his own thought whether choose a kind of codes will meet his intention. Moreover in switching codes, he is the only speaker who does not depend on the responses of his speech partners. Evidently, when he switches from one code to other codes interchangeably to aim or emphasis certain meaning, he is building a set of social meaning. This ability of using codes to represent a social meaning is called *metaphorical switching* (Holmes, 2002).

From the discussion above, two questions emerge i.e. what pattern (generic structures) of speech or linguistic features can be mapped and the reasons based on situation, condition, and functions that create the switching. To find the pattern of the speech, the writer analyzed and searched the similar forms of expressions from the transcripts, whereas the categorization of Muthusamy's is employed to analyze the reasons of switching.

II. Data

The data was taken from downloading YouTube video during May 2013 under some conditions. First, the video must be a sermon done by Javanese priest with Javanese audience, which can be seen from the place the priest on stage. Second, the topic was about *Maulud Nabi* (the born of Prophet Muhammad pbuh). It has a purpose of limiting the various lexical area of the speech. Third, the sermons were delivered in Javanese speaker community. This community refers to a group which shares both linguistic resources and rules for interaction and interpretation. Thus, whatever language variety used and the way of delivering is considered acceptable. The last one is the video must be amateur-made; it means that there is no professional editing in capturing the event and uploading the video. Amateur work can be seen from the clarity of picture, the fully noise of sound, and the busily- moving scene. Since the duration of each sermon was more than one hour, the length of the transcripts was shortened for the first fifteen minute. The reason to cut this length is simply to look the switching contents.

III. Result and discussion

Before analyzing the data, it is necessary to frame the understanding of the reasons-based category that creates switching. As mentioned above, there are five frequent reasons stated by Muthusamy (2008). The first is communication. This classification has functions to ease communication, i.e., utilizing the shortest and the easiest route; to communicate more effectively; to establish goodwill and support; and when one wishes to create a certain communication effect. The second is so-called conceptual. It functions when the words cannot be exactly replaced by other codes. Other functions are to clarify misunderstanding; to reach semantic significance; and to describe the speakers' habitual way of speaking.

The third is emphasis that has functions to capture attention, i.e., stylistic, emphatic, emotional; to emphasize and make a point; and to attract attention. The fourth of classification is interlocution that has

functions to appeal to the literate and illiterate; to close the status gap; to express group solidarity; to show identity with a group; and to address a different audience. The last one is lexicon which functions to convey precise meaning; to communicate more effectively; to negotiate with greater authority; to facilitate concepts; to patch the lack of facility or appropriate register.

Based on these foundations the analysis of the data is done. It is also necessary to view the variety of languages used by the speaker of native Javanese as seen in figure below:

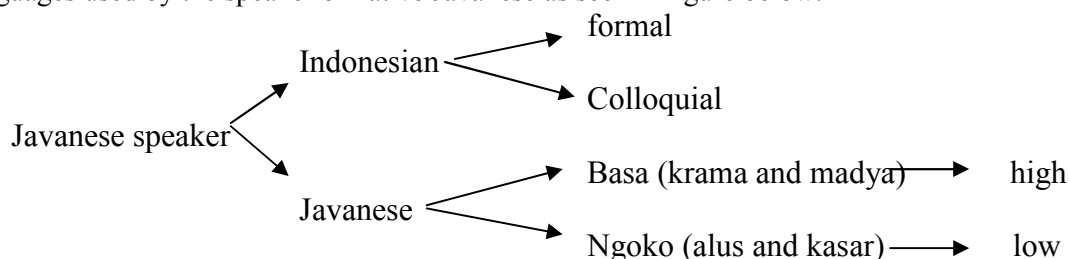


Figure 1: Linguistic repertoire of a hypothetical native speaker of Javanese (Purwoko, 2012)

The following data shows that there is a rapid switching of language varieties, from Arabic to Javanese (*ngoko and basa*) to Bahasa Indonesia interchangeably. This is in line with statement of Purwoko (2012) that Javanese speakers at least use six languages varieties during their speaking. For Muslim priests, there is one additional language that must be actively or passively acquired, Arabic. Hence, the Muslim priests are expected to use more than six language varieties.

Actually, the pattern of the sermons, found in this research, is simple, opening followed by content. Opening refers to the event when the speakers express greetings, approbation to Prophet Muhammad pbuh, and conventionality. The Arabic formulaic expressions are shown below:

Greetings	: <i>Assalamualaikum wa rahmatullahi wa barakatuh</i>
Approbation	: <i>Alhamdulillah wa sholatu wa salam ala Rasulillah. Amma ba'du.</i>
Initial praying	: <i>Bismillahi rahmanirrahim alhamdulillah rabbil alamin, asyhaduala ilaha ilallah wahdahula syarikallah.</i>

It is easily recognized from the data that opening always initialized with greeting followed by approbation and initial praying that all conveyed in Arabic formulaic expressions. The reason of using these kinds of expressions is merely a convention. Audiences are considered understand the meaning of those expressions since it always spoken by priests in all Muslim sermons. Even though there is a variation in some styles, the generic structure is as transcribed above. In this case, both parties have share knowledge. Based on Muthusamy (2008) reason-categorization the use of Arabic expressions in greeting by Javanese speakers can be accommodated in conceptual aspect where those expressions have only been experienced in one of the languages. From the lexicon aspect these expressions are easier to convey, have precise meaning and semantic significance. The expressions prove the use of variety switching.

Conventionality is another case in opening event. It has a purpose on achieving the intimate relationship or friendliness between the speaker and the addressees by telling the speaker's conditions, feelings, and personal opinion on something. In this action, speakers use low Javanese or colloquial Indonesian. Why in conventionality they switch into such informal style of language can be explained with the statement of Pudjosudarmo (in Purwoko, 2012) that whenever a speaker wants to express 'interjection', 'anger', or 'shouting' or whatever involving emotional expressions, he will use mother tongue (in this case Javanese). Below are the examples of conventionality. Italic words indicate the switching

- 1 : *Khusus* bapak-bapak ingkang ikhlas njawabi salam kula, kula donga'aken mugi-mugi saged ninda'aken ibadah haji. *Khusus* bapak-bapak. *Kasih*an deh, lu. (pointed the addressees to ladies)
[for gentlemen only who sincerely response my greeting, I pray you can go hajj pilgrimages. *Only for gentlemen. How poor you are.*]

The employment of switching itself has no triggers. The expressions of *kasih*an deh lu reflects the speaker's knowledge of the function and meaning of the expression itself. The speaker seemed to attract the audiences' attention. Why did he use colloquial Indonesian phrase after a long Javanese *basa* (high variety) sentence? The assumption is because he understands pragmatically and semantically the function of the phrase. He is skill in doing so. It proves Holmes' statement (2002) that metaphorical switching is

the linguistic skill owned by speakers of bilingual or multilingual. In other word, the speakers are proficient in one or more linguistic levels of language when they process some languages into one language. The same occurrence is also seen in sample 2, *kebetulan beliau adalah masih famili saya* (formal Indonesian). His switching from high Javanese to formal Indonesian has symmetrical formality. However, the purpose of this declarative is to emphasize the point.

- 2 : Sa' derange dipun mulai, kula ngaturaken *penghormatan kepada keluarga besar* Gus Mansukh *kebetulan beliau adalah masih famili saya*.

[Before I begin, I'd like to deliver my respectful greeting to the big family of Gus Mansukh who is my relatives.]

Sample 3 below shows the switching in unfinished sentence moves from high Javanese to Indonesian, back and forth, and ends in Arabic formulaic expression.

- 3 : Moga-moga *pertemuan* kula lan panjenengan mboten *cuma* nggene donya thok, *tapi sampai* akherat, *lebih-lebih* wonten suwarganipun Gusti Allah, amin allahuma. . .

[I hope that our meeting here not only in this world but also hereafter, in God's heaven, amen o God. . .]

Sample 4 gives evidence of how skilful the speaker in playing with words. He did not only switch the variety but also created the 'dangerous' intra-word mixing of Arabic and Javanese. *Qulhuallah* is Arabic expressions of Quranic verses means 'Say (O Muhammad): "He is Allah" '. Whereas *elek* is Javanese word refers to ugliness and bad things. The word *qulhuwelek* will be heard as *kowe elek* means 'you are ugly'. Although in this occasion the purpose of such mixing is for the sake of joking, yet it can generate 'sensitive case' in different situation. *So what* is English phrase, broadly used by Indonesian young people, to express dispassionate or ignorant. Thus the switching in sample 4 can be described as colloquial Indonesian – Arabic-Javanese mixing – English.

- 4 : Buktinya, baru saja aku datang udah banyak yang bilang *qulhuwelek*, *so what*!
[Look, when I came, many of you said you're ugly, so what!]

After discussing the opening, this paper will explore how switching occurs in content. Content is the speech where the main idea or the core messages is delivered. As seen in sample 5 below, the speakers' switching did not seem to have any reasons or functions. He might feel more convenient and easier using Bahasa Indonesia than wholly speaking in Javanese. Suppose he spoke Javanese in all the sentences, there would not generate significant differences in meaning. Moreover, as the audiences are Javanese, his speaking intention is indisputably understood. As there is no particular reason of doing switching, it can be predicted that it is such a habitual way of speaking.

- 5: Ngadepi *berbagai macam problem, ujian, fitnahan, santai* mawon, tutke mawon.
[when you face various problems and slanders, you'd better take calm, just follow what may happen]

The more rapid variety switching is shown by sample 6 which can be described as Arabic formulaic expression to low Javanese to Indonesian back and forth. Using formulaic expression, as mention before, has function of gaining semantic significance. However, the speaker still needed to translate it into Javanese with equal meaning.

- 6 : *Wamayyatakal allalahi fa huwa hasbuhu*, sopo wonge gelem tawakal *pasti* sumende ning Gusti Allah mesti *dicukupi* sembarang kalire karo Gusti Allah.
[one who depends on God's rules will be fulfilled all his needs]

More evidence of variety switching can be seen in sample 7 below which can be drawn in general that the move of switching is from high Javanese – formal Indonesian – high Javanese.

- 7: a) *Basyampunika wedanane senyum, jadi wajahnya yang tersenyum, bukan mulutnya*.

[Basyam means smiling, so the face which is smiling, not the lips]

- b) *Nek kulo njenengan niku sing mesem mulut*.

[different from you and I which move lips for smiling]

- c) *Kalau garis mulut itu ke atas, niku tersenyum*.

[if we move our lips up, that's smiling]

- d) *Kalau garis mulut ke bawah niku mrengut*.

[if we move our lips down, that's griming]

- e) *Gampang niku, garis mulut niku bisa kita mainkan, kalau kita keataskan tersenyum, kalau kita bawahkan mrengut*.

- [It's easy, we can play our lips, move up smiling, move down grining]
f) Tapi kanjeng nabi *wajah*, *wajahe tersenyum*.
[but, the Prophet's face which is smiling]

If we review back all the samples in content of speech, it is difficult to say whether this utterance is basically Javanese with some Indonesian words, or Indonesian utterance with Javanese words as the frequency used of switching is equal. This indicates that the speakers have proficient ability in using the language varieties. Thus, the so-called linguistic repertoire is doubtlessly proved.

From the discussion above, the conclusion can be drawn that the use of switching language variety is merely based on the speakers' ability in acknowledging the languages. Some reasons following Muthusamy's categorization are acceptable to be employed. However, those functions are for the purpose of classification. It cannot explain definitely what the basic reason for that switching is. From all the samples, one can simply predict that the prominent reason of speakers doing variety switching during the sermons is the habitual way of speaking. It seems difficult to tag the switching on other reasons, if any, it must be insignificant. This is because the Javanese speakers understand the use of language varieties, pragmatically and semantically. Hence, as mentioned before, is a linguistic repertoire.

To close the discussion of this paper, a suggestion is offered. If it is linked to the discussion of issue of local language maintenance, the sermon events, delivered by Javanese speakers, can be considered as a domain in which Javanese is used. Thus, further research is needed to explore the domain specificity where switching moves from high code to lower code and vice versa.

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